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The Pure
L A N G U A G E
 OF THE
 Spirit of Truth:

for the confounding false Languages, Acted
 out of Pride, ambition and deceit.

OR,

Thee and Thou,

its place, is the proper Language
 to any single person whatsoever,

by several Examples; that is herein laid down by plain Scripture, for
 convincing and stopping the mouths of gain-sayers: Many more ex-
 amples might have been laid down, but what is here mentioned, and proved
 by Scripture, are sufficient for the purpose.

He Word of the Lord God, to all you who cannot bear the
 pure language of the Scriptures; and to all who are in the
 Spirit, and the Language they were in that gave forth the
 Scriptures.

First, Ye that have professed the Scriptures to be your rule,
 People, Judges, Nobles, and Kings, Fathers, Professors; and
 who thus and thus the Lord God, and Christ in your prayers;
 when any thee & thou you as aforesaid, you are then who are ready
 to have you do manifest to be them that are one of the Faith of
 Jesus Christ, and such as both honour one of another; and

was, *Levi* 13:11, 12, 13, 14, to the end of the chapter. But
 that are the servants of the devil cannot hear the language bewine
 and his servants, but shew another language; and all manifest
 servants they be, of the devill. *Levi* 13:11, 12, 13, 14, to the end of the chapter.
 Third Example. When God spake to *Isaac*, he said *Isaac* and *Isaac*
 and *Isaac* at that time when *Isaac* spake with God, and saw him
 then in the presence of the Lord did say *Isaac* and *Isaac* him
 and the Lord God was not offended at *Isaac* for saying *Isaac* to
 a proud flesh, and the servants of the devill are offended at the
 same spoken by the servants of the Lord in this generation. The
 Lord God he was so well pleased with *Isaac*, who said *Isaac* to him,
 he blessed him, and gave him power, and said, *Isaac* a Prince shall
 be over with God and with men, and I have prevailed. *Gen* 28:20,
 21. Read that sweet language between God and *Isaac*, which is now
 between God and his seed, which language is called *uncivill* be in man-
 ner now with the Serpent and his seed, so say *Isaac* and *Isaac*, but God
 did call *Isaac* that it was *uncivill*, neither did he say it was *uncivill*
 to say *Isaac* to him, and in his presence, when he saw God
 and was preferred, and received the blessing from the Lord, *Gen*
 28:20, 21.

Fourth Example. Between godly parents and their children: For,
 godly Parents did the word of Children, and Children did the word of
 Parents, and they were not offended at them, for it, (as pride is not)
 for the Lord did the word of godly Parents, *Levi* 13:11, 12, 13, 14, to the end of the chapter.
 that it was an *uncivill* and unmanly word, (as proud and un-
 compliant are ready to say now to such children as *Isaac* and obey the
 Lord.) But read the passages between *Isaac* and his Sons, who said *Isaac*
 and *Isaac* to each other, as words came in their hearts, and for their prai-
 se, judge your pride and detest, who are *uncivill* Serpents and *uncivill*
 are at unity with the seed of God, and are offended at the word
 which they were not, nor are now, who are of *Isaac* and his
 seed, blessed for ever, but the Serpent and his seed are accursed, and cast
 out from God; therefore are they offended at the children of God, for
 speaking the language of the Spirit of unity, which is before and best
 in holy men of God. Read, *Gen* 28:20, 21, *Levi* 13:11, 12, 13, 14, to the end of the chapter.

The fifth Example. *Jephthah*, who was a Judge in Israel, he did not
 know his Daughter, and the Judges Daughter did the word of the
 Judge his Father again, and though he were a Judge he was not offen-
 ded at his Daughter, for saying *Isaac* to him being one that feared God,
 and loved him, neither did he call it *uncivill* or unmanly, as proud
 flesh doth now, and such *Rabbers* as are untaught the fear and obe-
 dience to the Lord, which cannot hear the language of the Spirit of
 unity, either from their children or others that are in the truth, which
 is in the holy Scriptures for that example: Read, *Judges* 11:34, 35,
 36 Verses.

Gen 45:1, 2, 3,
 &c.
Gen 47:29, 30.

Judg 11:45, 36
 &c.

praise the pure, proper, and single plain language, as the holy men and people of God of old time did, which the Scripture bears witness unto, &c.

Written in Leicester this the beginning of the 17. month, by one of the world by

R. Formworthie

Nakedness, a Sign of Figure

V When the Lord spake to Moyses in the year that Tharshish was

Assidid, at the same time spake the Lord by Moyses the son of Amos, saying, Go and loose thy sackcloth from off thy loins, and

put off thy shoes from off thy feet. And he did so, walking naked and barefoot, and the Lord said, He is my servant: I say hath walked naked & barefoot three years, for a sign and a wonder upon Egypt and Ethiopia, &c.

So that the King of Assyria lead away the Egyptians prisoners, and the Ethiopians Captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt; and they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

Now if the Lord in this generation speak to any to put off their gaudy attire, and to go in sackcloth; and to be a figure to the people, that should all the pride and glory of the world, and of the pomp and Egyptian craft be cast off and laid aside.

That would be a wonder to this generation, to them that trust in their and go down to Egypt for help, and if the Lord should in this generation cause one to put off his garments and his shoes, and go naked and barefoot three days, to show to all, that as he is naked and barefoot

three days before them without covering, so must they be all uncovered, and their shame and nakedness appear before the Lord, & before all, it would make them startle, and they would wonder as it is in this Egyptian

proud lustfull generation, as they wondered in Assyria, when he went naked and barefoot three years for a sign. The Lord saith, Strip yourselves here

cast off all your clothes of dishonour, and do not cover yourselves with a profession and pretence of godliness, and all your iniquities, guile and craft, for your shame shall appear, and all your covers will become narrow to hide you, for

the veil is rent away that hath been spread over all. Nakedness is the crown of pride; behold ye despisers, wonder and perish, for I will work a work in your dayes, which you will in no wise believe, though a man declare it to you; beware, lest that come upon you which is spoken of in the Prophets.

And and understand, shame and confusion is coming upon all Egypt, Ethiopia, and Idumea, and the people of Gods Curse; one war is past, and

behold a second war is coming.

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in the Light, which is the condemnation of the ungodly, for all
 are contrary to the Light, are without the Blessing of God
 and the Lord send some of his children to go naked, and
 without Cloathes, a figure and a Sign of their nakedness, who are
 from God, and clothed with the rich garments, to ye all dwell
 in the light which never changeth, ye stumble not, but are led out
 of darkness, and from among the unbelievers, where the figues are sent
 as are from God, which Light leads up to God, in which is the
 Light, in the Light all dwell.

The Word of the Lord to all ye who are confused, and one anothers
 language hears not, nor understands; who are not come to see
 the Redeemer out of the languages, and the confusion; for out of
 the Light, among the many languages, there is the many builders,
 who throws down one anothers work; such are they that reject the
 Corner-stone, and are them that denies the Light which comes from
 Christ Jesus, which now is come to reigne, who troubles the Na-
 tion, who bears his own Government, who rules them with a Rod of
 iron, who honoureth to his Father who is his plant of renown, which
 is sowed in all ages with the boulders, which contrary to the light did
 in which now in this age doth appear, which doth not only so, but do
 as such are the vessels which breaks, such are the bottles which hold
 bad wine, which hate the Light, which makes one another drunk
 with, that they reele and stagger up and down; such in their words
 praise God, but in their works he is despised, being unto every good
 unprofitable, being sensual and devilish, receiving their wisdom
 as below; carnally, with which they do build who stumble at the light,
 which doth it and them confound, which leadeth to Christ the wisdom
 which Light leadeth out of all the languages which is confound-
 ed, and to know the pure language and the Corner-stone, which light
 in to all such who be exalted above all that is called God, who be in
 pride, ambition, and self-undenyed, and covetousness, perverseness, and
 disdain, scorn and derision, envie and malice, ready to persecute them
 who speak the pure plain language to them, which they in their prayers
 say to God and Christ, (thee and thou) which sheweth themselves
 to be as the wild asps, snuffing up in the ayre. When that language is
 spoken to them that say the Scripture is their rule, which they give unto
 God, and the same language which the Saints spoke one unto another,
 and to Kings if they were moved; and children to their parents, and ser-
 vants to the masters, which Language they cannot gain say, but it is wit-
 nessed both in the English & Latine Bibles: I leave them to it to stop all
 the mouths of such gain-sayers as cannot bear that Language which is
 declared of in the Scripture, it to judge them: But it doth appear what
 they have professed, and of what body they are members of; such as are
 contrary

contrary to the Light, who thinks that such as own the plain Light
 agree according to the Scriptures, that their Religion stands shewed
 in *Isa* and *Isa*: The Religion is in the Light, and it brings to light
 and not to keep lyes, which language and religion the world cannot
 own, but that in which there is a lye, & to the spirit of truth which guides
 and leads into all truth, teacheth to know words, but we know that
 the Mother of all Harlots is discovered and manifest with the Light,
 that widow hood and desolation is come, and loss of children; and the
 Scarlet coloured beast, which is ready to take the Saints blood, is now
 manifest; and the number of the beast is discovered, and the Names and
 Marks which is contrary to the light, with it are condemned, and great
 Babylon is now manifested with the light, and come in remembrance with
 God, and the Merchants of Babylon that buy her wares, and make mer-
 chandise with her, that builds up and throws down: The Children of
 light, which are in the light that comes from Christ, by whom the
 world was made, cannot buy her wares, nor trade with her Merchants
 that makes merchandise with her, that builds up and throws down: No,
 neither by the Sea nor by the land, therefore doth the Sea roar and
 cast up her Floods, and Dirt and Mire: Sing all ye Saints and ye holy
 Prophets and servants of the Lord: *Hallelujah* over her before the Lord;
 and to him who hath given you a light, from him by whom the world
 was made, who is now come to be avenged of her the Beast and the false
 prophet which hath shed the blood of the Saints, imprisoned and per-
 secuted. But the Lord doth own his own seed, and is the Teacher of his
 people to walk humbly before him, and hath given them a light that
 they see Babel and Bel, and the Dragon and Babylon, which light doth
 not change, which is the condemnation of all the Merchants of Babylon,
 who buy that ware which is builded up and thrown down, which is
 bought of the Mother of Harlots, who are from the light, and so from
 the eye, and there the God of the world hath blinded the eye, that the
 light of the glorious Gospel they see not, and so by them the light is
 denied, and there is all the Seamen with their vessel, which carries all
 Babylon's Merchandise, which all is condemned with the light.

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